

# THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

When you have finished reading this copy of The Christian Century place a one-cent stamp on this corner and hand the magazine to any postal employee. The Post Office will send it to some soldier or sailor in our forces at the front. No wrapping—no address.

A. S. BURLERSON, Postmaster-general.

Vol. XXXV

December 12, 1918

Number 48

## The President's Mission

*By* Burris A. Jenkins

## The War and the Kingdom of God

*By* Herbert L. Willett

## Editorial Correspondence

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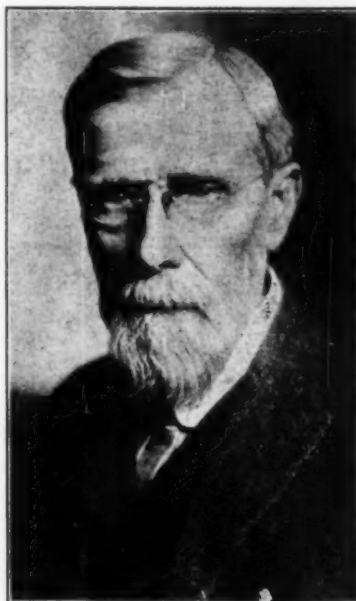
CHICAGO



Mrs. Ira J. Chase, widow of Indiana's Minister-Governor. His death, and the brotherhood's provision for her comfort, moved A. M. Atkinson to establish the Board of Ministerial Relief.

## A Primary Necessity

**Proud of the  
Brotherhood's  
Affection  
and not  
Ashamed  
of Their  
Record of Service**



S. M. Conner, distinguished member of a famous family of preachers. The 55th anniversary of his ministry was a notable event in the church life of Portland, Oregon.

The German military machine is broken but German influence still permeates the whole world and will take possession of a thousand million souls unless we win them for Christ.

Vast as is the need, ample means to meet it are at hand. A mere fraction of the men we sent to France as soldiers will be sufficient to cover the earth as missionaries and ministers. Even a smaller proportion of the money which each of us was expending for war will support the Christian enterprise that will make future wars impossible.

To meet the challenge of this new hour, the United Budget of our international and state agencies is presented to the churches. Fundamental to all the other items of this Budget and to the successful up-building of the local church, is the allowance of \$103,775 for Ministerial Relief and Pensions: Relief for the men who have finished their labors, a Pension Fund for those who are still active in the service.

We cannot command the service of the pick of our soldiers as ministers and missionaries, unless we give them a fair insurance against suffering and public charity for both themselves and their families, just as the government did in its war risk insurance.

The Church cannot claim the respect of the new age into which we have come, if she fails to honor and cherish the aged and disabled ministers and missionaries whose devotion and God-given power saved North America to Christ and kept Asia, Africa and South America from going the way of Turkey.

Christmas Sunday is the Day of the Veterans in church and Bible school. Make it glorious with their memory. All the offerings and Missionary Budget allowances count on the United Budget for congregation, state and brotherhood. Push the Canvass. Can any member withhold his fellowship from God's Veterans?

**Disciples' World-wide Every Member Campaign  
Men and Millions Movement Promotional Agency  
222 West Fourth St., Cincinnati, O.**

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

DECEMBER 12, 1918

Number 48

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Entered as second-class matter, February 28, 1902, at the Post-office at Chicago, Illinois, under the Act of March 3, 1879.  
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.  
Published Weekly By the Disciples Publication Society 700 East 40th Street, Chicago

Subscription—\$2.50 a year (to ministers, \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra.  
Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclasiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## The Public Opinion of the World

PUBLIC opinion has for a long time been recognized as one of the most powerful forces in human life. It is from this source that our laws derive their authority. Even public opinion not yet crystallized into law is a powerful instrument of social control.

Public opinion in the past has had a limited range. It took Boston two weeks to learn of the death of George Washington. The difficulty of travel and communication divided the world up into little groups mutually unacquainted. These conditions still obtain in some measure in England, where the several shires have their own dialects and modes of speech.

The invention of electrical modes of communication and the building of railroads and steamships has made of the world one great public. The wireless flashes out the news that the German navy has surrendered to the allied fleet. The same message travels westward to the United States and eastward to India. It is relayed by wireless and cable and the citizens of Shanghai, Cape Town, Petrograd and Chicago read the news in their papers the same day.

With the growth of this world public there has come a world conscience. Some things the entire world would now regard wrong, and some things right. We are not willing that a Hindu mother should throw her baby in the sacred river Ganges nor that an African chieftain should roast a human being for his dinner. No theory of nationalism keeps us from interfering when the Cubans are starving or the Armenians massacred. It is the birth of a world conscience which has wrought the defeat of Germany.

The Christian church, more than any other organ-

ization, has the opportunity of moulding and shaping this world opinion. There is undoubtedly to be a world religion. It will be Christianity or something else. We hope it may be Christianity.

## Sacramentarianism or Spirituality?

FOR the world opportunities that now confront the Christian church we are but poorly prepared. The Christian world is divided between two very different theories of the nature of religion. The sacramentarian theory is a pre-Christian one, left behind by the early church but reappearing when the church had to supersede the effete and formal religions of the Roman empire. The prophets had to fight sacramentarianism. Hosea even hinted that the priests of his time had descended to highway robbery. Isaiah and Micah insisted that there was no salvation save in repentance and in living lives rich in justice and mercy and humility. The contest then was between sacramentarianism or spirituality. Sacramentarianism seemed to win the field for awhile until the spiritual attitude toward religion was again powerfully set forth in the world by Jesus and Paul.

A sacramentarian writer in an Oxford tract asks, "Have you received the Holy Spirit? Have you been confirmed?" With him the two things are identical. The Holy Spirit must wait upon the caprice of the priest. If the holy father of the church has the influenza, God himself must wait until he gets well to save a man. Such a theory, when accepted, gives a priest a powerful hold on human life but gives the people but little conception of the nature of the Christian religion.

In the long run the sacramentarian conception, involving as it does a belief in contemporaneous miracles,



will not find acceptance by educated people. These same people will be predisposed by their studies and experiences to the spiritual attitude in religion. We shall not want to lose altogether the formal elements of Christianity, but we shall want them to symbolize things that are true and vital. There is need today of a powerful apologetic for the evangelical attitude in religion, which at its best is a truly spiritual attitude.

### The Rivals of the Church

**I**N some communities there are church people who talk jealously of certain organizations as being rivals of the church. In this list they include lodges, social clubs, neighborhood meetings in public schools and in general the social and cultural organizations of the community. The organizations named soon sense the spirit of hostility and there are people who look upon the church as a hindrance to fraternity and to the cultural life. In such communities, religion, culture and fraternity all have a hard time getting on. These interests are of such nature that they should appeal to these same people, for they are all products of the higher life of the soul.

The church got into the habit of being opposed to lodges because the lodges teach a certain amount of religion and teach it in a broader way than certain narrow and dogmatic churches do. The opposition between free-masons and Dowieites is constitutional and admits of no compromise. In this case, a narrow dogma opposes a broader one. On the other hand, men of secret orders often oppose the church because it seems to them too religious. Such men take their vows in their order lightly and have but little sense of the importance of the higher life.

In the community where righteousness has the upper hand, there is cooperation between all the cultural and fraternal and religious interests. The haunts of evil are made to fight against an alliance that is invincible. When schools and churches and lodges and clubs go together, there is little hope for the other thing. Recently, in a suburb of Chicago, the moving picture theaters tried to open on Sunday under a pretense of patriotic service. They were confronted by a committee from the churches, the university and the woman's club. Though the theaters did not appreciate the strength of this alliance the city council did, and the theaters have remained closed.

### The Every Member Canvass

**T**HE month of December has been designated as the time for the Every Member Canvass for missions. A budget committee has prepared a plan of rather cautious expansion for our people in their missionary giving. The whole plan has the flavor of financial conservatism. Yet if we could make such an advance every year for ten years, we would soon bring our work up to the present levels of giving of the other religious communions of our size and strength.

Never was the world field so full of challenges as now. There are open doors that will close again. Our nation has the prestige of success and all eyes are turned toward us. South America is open to the pure gospel as she has never been before. The sooner we carry out the task

that has been outlined for us on the southern continent, the better.

China has been our ally in the war. This fall she sent five hundred new students to study in our colleges and universities. The Republic of China is in sore trouble by reason of internal troubles and of external aggression. She will welcome the friendly aid of America in raising the level of her citizenship through education, sanitation and evangelization.

In India there is a new appreciation of the western world. Indian soldiers have fought under the British flag and have been ministered to by the Y. M. C. A. workers. These men will go home with a different outlook upon the problems of life and religion. If the missionary force in India is reinforced with new and aggressive helpers, there can be no doubt of the harvest.

Meanwhile, Americans have been schooled somewhat in giving. They have just contributed over two hundred millions for the aid of the soldiers in camp activities, though the war is over. They will make their proper gifts to the Red Cross. The new sense of human solidarity and brotherhood that has come into the world will not allow the church to fail in this big human task.

### The Red Cross Campaign

**T**HE coming of peace will not disturb intelligent people in their purpose to aid in the approaching Red Cross campaign. They know that when there is no war at all it has always been the duty of the Red Cross to respond to calls whenever there was a public calamity. The duty of the Red Cross organization has been greatly broadened so that not only are soldiers nursed when wounded but civilians are cared for when there is hunger or accident or plague.

The Red Cross has before it several years of intense activity in Europe. The terrible war has already cost the world ten millions of lives in the civil walks of life. The deaths in Armenia, the devastation in Poland are but a fraction of the total tale of sorrow.

A campaign is being put on at this time to enlist every member of the church as a member of the Red Cross. Such an enlistment would not only be a wonderful aid to those persons who are in poverty and need, but it would also be a source of great uplift to Christian people in their own lives.

If this big humanitarian appeal can help save our churches from their selfishness, then under God the Red Cross has an even bigger work than to feed Belgian children. It is destined to save the soul of the church.

### Editorial Correspondence

At Sea, October 29, 1918.

**T**HE mystery of that impersonal being, the Censor, has been solved, for as I write he is sitting beside me wearing the uniform of a United States Army Officer and reading a big handful of letters written by passengers on this boat to their friends in America. This particular incarnation of the Censor is a very human and genial sort of person in his private and personal capacity,



but as I watch him daub out sentence after sentence in his letters I realize how, in his official capacity, he must act very sternly, and I see, therefore, how restricted I must be in writing of this most extraordinary voyage. Many of the interesting facts one is prompted to set down are forbidden. So I shall have to steer a careful course amid the mines of censorship, lest my letter arrive badly damaged, if indeed it is allowed to get through at all.

We are approaching the end of our journey, a British port, after being on the sea ten days. Last evening the lounging saloon on the upper deck where our social life has been carried on was completely darkened and all passengers spent the evening in their cabins or in the dining saloon on the lower deck. Many passengers slept with their clothes on. Some remained up all night. It is understood that the boat's crew, both the shifts that slept and those on duty, were under orders of a particularly precautionary nature. Today our convoy was reinforced by several more destroyers, and it is said a flotilla of them will be with us tomorrow supplemented by aeroplanes.

The sense of being in the war zone is intensified by these tokens, though the regulations of our journey from the moment we entered the dock for embarkation to the present hour have kept us in constant consciousness of the extraordinary circumstances under which we were traveling. We had not been two hours out when we were told to get our life-preservers and keep them with us the rest of the way. With utter literalness this regulation has been followed by every passenger, military or civilian. At meals, on deck, in the lounge, walking, sitting, sleeping—whatever we are doing and wherever we are, that life-preserver is attached to us or in our hand or hung on our chair. It will seem strange to be relieved of this bit of impedimenta which we have willingly and gratefully carried all the way across.

Our group consists of ten gentlemen representing religious journalism in the United States. They are: Mr. Ernest Hamlin Abbott, of the "Outlook," New York; Dr. Robert W. Gammon of the "Congregationalist," Boston; Dr. Clifton D. Gray, of the "Standard," Chicago; Dr. W. Douglas Mackenzie, President Hartford Theological Seminary, Hartford, Conn.; Dr. Dan B. Brummitt, of the

"Epworth Herald," Chicago; Mr. Guy Emery Shipler, of the "Churchman," New York; Mr. Will R. Moody, of the "Record of Christian Work," Northfield, Mass.; Mr. Jackson Fleming, of "Asia" and "Harper's Magazine," New York; Mr. Philip E. Howard, of the "Sunday School Times," Philadelphia, and the editor of The Christian Century. Our journey is undertaken at the invitation of the British Government whose guests we are to be throughout the period of our absence. We are to be given exceptional opportunities to come into contact with social, industrial, military and religious conditions in England, Scotland and Ireland, and with prominent leaders of many departments of British life. Afterward a tour will be made of the fighting front in France and Belgium. Our itinerary calls for our return around Christmas time, or soon after.

What a fellowship we are having! Shop talk; high converse on great themes; common morning devotions in one of the larger staterooms, an interminable flow of stories; an evening quiz of some specialist like Mr. Meyer Bloomfield, who is a lucid interpreter of various aspects of the labor problem in the United States and England, and who is going across at this time to spend a year studying conditions which he will report in the "Saturday Evening Post," or of Dr. Mackenzie whose service to theological thinking has made him an authority on both sides of the sea, or of some other of the distinguished persons aboard who are being sent by our Government to render service to our common cause in Europe—these are the stimulating ways in which these ten rich days have been spent.

The voyage has been comfortable on its physical side. One is surprised at the normality of all appointments in the first class section of the ship. Except for the few precautionary regulations already referred to, one is as well cared for as in ordinary times. The menu is not so wastefully elaborate as formerly, but it is ample and adequate. Besides the army officers with us, both British and American, the entire second and third cabin sections of our ship are taken by American soldiers. Their presence, their behavior, and the comfort in which their voyage is arranged are causes of grateful comment and pride to us all. We sail day and night in a fleet which left an American port accompanied by destroyers and cruisers and, for some distance, by aeroplanes. It was a thrilling departure. But every day has been thrilling. To wake in the morning and look out upon our bizarrely camouflaged sister ships that have sailed by our side day after day has been a growingly impressive experience.

We have had but little news since leaving home. Enough has come to us, however, to let us know that events are proceeding with undreamed of swiftness in the direction of the collapse of our enemies and the ending of the war. We are all with one accord deeply grateful for the encouraging outlook. The only fear among us seems to be that the end may come prematurely, before a decisive blow has been struck to German militarism. But this fear does not bulk large in our minds, as there is unanimous feeling that President Wilson and the Allied Governments may be trusted to use the war to bring Germany to her senses, and to put effective inhibition upon any nation which may at any future time aspire to do what Germany has so iniquitously undertaken.

C. C. M.

## The Call

COME workers! Poets, artists, dreamers, more and more

Let us shake wide our wings and soar.

Let us not fear to answer the high call  
That trumpets to us all.

Amid the doubt and chaos of today—

The hate, the lust, the rage,

Let us declare for nobler things—

The coming of that age

When man shall find his wings.

Above the shrouding darkness and the din

Let us not fear to sound the silver horn

That ushers the new morn—

Come, comrades—let us win!

Angela Morgan in "Utterance and Other Poems."

# The War and the Kingdom of God

ONE of the incalculable gains that has come from the experiences of the world war, with the consequent shifting of definitions and emphases, is the passing of the conception of an autocratic God, unlimited in his sovereignty over the world. This was the familiar idea of the Old Testament, for in the period from which that literature proceeded there were no other social or political conceptions that would have been deemed adequate to represent the functions of deity as then conceived. In all portions of those writings the idea of unlimited power and supreme control are affirmed of God. The psalmists spoke of him as the king to whose authority all nations must submit. The prophets proclaimed him as the ruler whose dominion extended over all the lands of the earth. The law-givers derived their statutes from his mandates, and claimed his direct commands as the foundation of their legislation.

Even the writers of the New Testament had no other forms of speech in which to picture the Eternal save those of sovereignty. There were two reasons for this. One was that they were true children of the older Scriptures. The other was that the political institutions of their day were based wholly on the principle of monarchy. The Roman Empire set the model for every kind of administration. Jesus alone used not the language of the courts and the political world, but of the family. When others spoke of God as king he called him Father. It is true that he talked of the kingdom of heaven. But it seems difficult to imagine what other term he could have employed to describe the new social order of which he was evermore thinking. And it is further true that he proceeded at once to divest that figure of speech of all its political content, and thereby to turn it to a wholly different meaning.

## THE CREEDS

These autocratic conceptions of God derived from Hebrew and Roman customs were easily perpetuated in the creeds of Christendom. In fact it was in the atmosphere of Roman imperialism that the most of the credal forms had their origin. The Latin conceptions of sovereignty and authority were incorporated in the writings of Augustine, Anselm, Duns Scotus and Luther. It would probably have been impossible for such teachers to have thought in other categories than those of a monarchical sort.

But through the centuries the passion for democracy has been developing. It had its beginnings with the Hebrew prophets; it came to limited expression in the dreams of Greek philosophers like Plato; it lifted its protest against Roman autocracy in the efforts of fiery hearted tribunes of the people; it emerged to sight now and then in the social struggles of the middle ages. But modern generations have seen it come to its fuller expression, and in the great war it has found its vindication in the downfall of the one nation that appeared to offer a pragmatic refutation of its claims as the coming form of world organization.

The great nations today have achieved the substance if not the form of democracy. And the way the political world goes, the fundamental ideas of theology must follow. The conception of God as a monarch, all-powerful, remote, transcendent, and autocratic is no longer suited either to the needs or the comprehension of the modern mind. It does not adjust itself to the facts of experience or to the bare teachings of the Bible. It puts upon God too heavy a responsibility for the tragic chapters of humanity's career. It raises too many questions in the minds of the thoughtful.

## THE FATHER

The growth of the democratic impulse has made necessary a different conception of God. There is too broad an interval between the statements of the creeds and our worlds of democratic fellowship. The conception of God, in so far as it meets the needs of the present age, is changing into terms of democracy. That means that we are taking rather Jesus' conception of God than that of the creeds. We are thinking of him as Father and not as sovereign. He is a sharer in the vast labor which is constructing the new order of the world. He must be thought of as Friend and Companion, and not as a remote and unapproachable king.

These feelings and desires in reference to the Father have long been taking form. But the war has tended to make them essential parts of the thinking of the new world into which we are moving. The older conception of God as almighty has broken down. He cannot be almighty and acquiescent in the tragedies that have marred the face of these recent years. Nothing could more conduce to the creation of the sceptical mind than the thought of an omnipotent God living unconcerned and inactive through such horrors as we have learned of during the war. There must be some better explanation of the facts. And the term that Jesus used for the God he knew and loved comes far nearer the satisfaction of the suffering and perplexed soul of humanity today than any of the terms theology has coined to express its conception of his power and glory. Perhaps on the side of religious experience alone the war will not have been endured in vain if it brings us this fresh and vital view of God's relation to his world. We have talked of the divine immanence, and perhaps this is something of what was in mind. But there was need of some new and overwhelming experience to make it more intelligible. For it is now apparent that the old world of autocracy and oligarchy, either in politics or religion, has been made impossible by the world struggle. The new democracy has come.

## THE DIVINE STRUGGLE

For God must be thought of as a God of experience, struggling with us for the realization of a better order. Evil and good are both here. Thus far the universe is hospitable to both. If God were in supreme control there would be no place for the evil things that mar the results of well-directed effort. Yet on the whole the good appears to have the advantage, and, therefore, we know that God

must be achieving by slow stages and with what help we give him the ends of righteousness and truth. If God is fighting his battles and needs our help, life becomes for us more worthful and significant. And even the Hebrew seers of the past thought of God as a struggling, agonizing God who labored for the accomplishment of his gracious designs, although this conception seemed at variance with their thought of his almightiness. Some of those great souls could have understood something of what Mr. Wells meant when he talked of God as the "Immortal Adventurer" in whose high enterprises mankind is given the chance to share. If there is a desperate conflict going on between the evil and the good in the universe, as the intuitions of conscience warrant us in believing, then no being worthy to be named God could be an idle spectator of the deadly contest which threatens at times to wreck the fabric of the moral order.

In such an unceasing campaign we have to join forces with God in order to bring things to the desired issue. The universe is neither so bad, as the cynics affirm, that nothing can be done for its amendment, nor so sure to come out right, as the irrational optimists contend, as that everything may safely be left to the evolutionary process. Evolution does not work automatically. There is a divine and human cooperation in bringing the fittest life to pass. The world is plastic, growing, with possibilities of both good and evil. It has all the opportunity for effort, skill, risk and achievement, human and divine. And only in the uniting of the two for the attainment of the far off, divine event, is there promise of winning through.

Such a conception of a God who is with us in the struggle, who has not yet attained his goal, who has the needed elements of friendliness and democracy, and whose purpose in the world may be competently described as the Democracy of God, is the desire and necessity of the soul of man.

HERBERT L. WILLETT.

## The Seven Targets

### A Parable of Safed the Sage

**N**OW in the City where I dwelt were divers Shooting Galleries, and some of them charge Five Cents for Three Shots, and there were others that Gave Five Shots for Five Cents. And I Noticed when I passed their gates, and if the Sign Read Three Shots for Five Cents, I entered Not; but if it Read Five Shots for Five Cents, then I entered.

And one of the Galleries where I went had Seven Targets, all in One Row. And the Targets had each of them a Bullseye. And the Targets were each of the Same Size, about a Cubit in breadth; but the Bullseyes were Divers. For the one on the Right hand had a Bullseye as small as the Fingernail of a man's Hand, and the one on the left had a Bullseye as large as a Silver Dollar, and those that were between Grew as the Targets were placed from the Right side to the left. And there were on each Target Rings round the Bullseye, from the Bullseye to the Outer Edge of the Target.

And he who Hit the Bullseye on any Target whatsoever caused a Bell to Ring.

Now, in my Youth I could Shoot Some, and in my Riper Years I can Shoot a Little. So it was my custom to Choose a Target near the Middle, and Sometimes I made the Bell to Ring, perhaps twice or thrice out of Five.

But it came to pass on a day that I entered a Gallery, and laid down a silver Coin which was the Fourth Part of a Dollar, and the Man gave me Four Nickles and a Gun. And I took the Gun, and I Said, I have not practiced of late; I will take the Large Bullseye. So I shot, and I Hit It. And I shot again, and I Hit it Again. And thus I did Five Times.

And it Pleased me that I had Hit the Bullseye and Rung the Bell Five times.

And I handed the Man another Nickel, and I Hit the Bullseye Five Times More. And I was yet more pleased.

And I gave him Another Nickel, and Yet another Five Times I Did the Same.

And I said within my heart, Behold, am not I a good Shot?

And I gave him Another Nickel.

And the Man took the Nickel, and gave me Another Gun, for I had shot out all that the First Gun contained; moreover, it needed Cleaning, by reason of the Shooting I had done. Now the man who kept the Gallery Had been regarding me, and I thought he had been Admiring my Skill, but he had Not. For when he handed me the Second Gun, and taken my Fourth Nickel he spake to me thus:

*Now if all you want is to Hear Yourself Ring the Big Bell, you can Probably Continue to Do That for a Considerable Time to Come; but if you really want to Improve Your Shooting, you will never shoot at anything but the smallest Bullseye. You will put your shots into quite as Small a Circle, and you will have the Advantage of Knowing Just How Much you lack of Being a Really Good Shot.*

And the word went to my heart.

So I walked to the other end, and I shot five times at the Small Bullseye, and I hit it Not Once. But all my Shots were close in, and every one of them would have Rung the Big Bell. So I gave him my Last Nickel, and I Shot Five times more and out of the Five Shots I Rang the Small Bell Twice.

And though it sounded not so loud as the Big Bell, yet I knew in my heart it was Better Shooting, and that it had Compelled me to do My Best.

Then I said in my heart, O my God, I have lived an Upright Life among men, and often have they Told me So; but I fear lest I have been Shooting at the Big Bell. Mine have not been the Cruel Temptations of Some of my Fellow Men, yet I have Had Pride that I was better than Some of them. O my God, I will seek henceforth to Shoot at the Smallest Target. Then shall I know how much I lack of being really a Good Shot.

And I told the Parable to some of my Fellowmen, and I said, Behold how I went in to the House of Shooting, and I heard a sermon that divided between the joints and marrow of my soul. And they, too, were humbled when they heard it.



# President Wilson's Mission

By Burris A. Jenkins

**I** FOR one, am glad, heartily glad, that the chief executive of this nation is going to Europe personally to attend the peace conference. The peace, in my judgment, is to be settled substantially upon the fourteen principles enumerated by him. We criticize him on this side; that is our privilege in a bi-partisan government, but I found no criticism of him in England, France or Italy; they know nothing of our political differences over there.

One of the most important of the purposes which, I believe, the president has in mind in going abroad, is the promotion of a league of nations, a league to enforce peace. Until that project is launched, at least tried, I believe it to be the duty of every American—all politics aside—to support the president. Four-fifths of our army, at a rough guess, is made up of farmer boys; and the farmers and the fathers of this country want to see a league of nations inaugurated.

## DOING THE IMPOSSIBLE

Is it a dream, academic, theoretical, impractical? Let's try it once and find out. Everything remains theoretical until it is once tried. They said it was theoretical to declare emancipation for the slaves; but it was done. They said it was theoretical and impractical to attempt the abolition of the liquor traffic; but it looks as if it is being done. America is accustomed to doing the impossible; suppose we try it, now, and do it.

Something more substantial will be needed than a peace palace at the Hague, built by a philanthropist; or a series of treaties of arbitration negotiated by a pacifist secretary of state. We shall need force behind the league, naval and land force, police on shore and sea. Neither will anybody be admitted to membership in such league without a stable, ordered, and responsible government. It is idle to say that war must always exist, just because it always has, any more than tuberculosis, drunkenness, or opium debauchery. We may not expect the millennium to be ushered in at once. We may not expect this to be the last great war, but, at all events, we can make the chances of war much less, if only we determine so to do; and our president, who is just now, by virtue of the fact that he is our president, the most influential single personage that treads the surface of this globe, is determined to try. Strength to his elbow, and courage to his heart.

It is worse than idle to quote Washington's advice about entangling alliances to a day that has outgrown Washington's time by one hundred and fifty years. Then it took thirty days to cross the ocean and to communicate between Europe and America. Today it takes five or six days to cross, and tomorrow it will take only one day; and no time at all to communicate. The day of our isolation is over.

## NO MORE WORLD WARS WITHOUT US

Our flag now floats over Luxemburg and keeps the watch on the Rhine. In moral responsibility our flag will never come back. It never has. And he is a moral coward

who shrinks from facing that responsibility. We are already mixed up in a world affair east and west, and we shall never get unmixed. We are in to stay; and there will never be another great world war without us. It is the part of wisdom then to take all possible measures to prevent or at least postpone it.

This question of a league of nations is not a political question. I know that there are some who are trying to make a political question out of it, and I know that unless we are very careful, it, like many another good thing, will be dragged into politics. It would, indeed, be a great misfortune, in my judgment, if so grave a question as this, of such international character, of such moment to all men and women and children, and even to generations yet unborn should be thrown into the political arena for men to dissect, to maul about, to tear to pieces, to befog and to ruin.

It is a question that ought to be considered calmly and dispassionately—a humanitarian question, a question into which no selfish motive ought to enter, as we seek to solve it. I know that it has been considered an academic question, a sort of idealistic dream, and as Viscount Gray has pointed out, in I think the ablest pamphlet on the league of nations that I have seen, like all idealistic dreams it at first meets with indifference and men feel that it is not necessary to take any stand upon it; that it will take care of itself; but if by any chance such a question becomes acute and keen, then it meets at once with the doubts, not to say the hostility of what we call the hard-headed, sober-minded practical men of the day. Difficulties that were not at first apparent begin to appear. Inconveniences are found to be necessary if we would carry it out—this dream. Then again, everything new naturally meets with hostility of a great many people.

## LEAGUE OF NATIONS OF AMERICAN ORIGIN

Now, first, I would point you to the fact that the proposed league of nations is of American origin; it had its rise as an idea here in the United States. Speaking of recent days, the league of nations, if I remember rightly, three or four years ago, was proposed by an association of which William H. Taft was the president. I recollect a representative of that association coming here to Kansas City when the phrase "the League of Nations" or the "League to Enforce Peace" was scarcely known at all. Since that time the chief executive of this nation, belonging to a different political party, has taken up the idea and propagated it throughout Europe.

Now it is perfectly natural that such an idea as this should arise in the United States. There are those in Europe who say that republican forms of government, that independence and democracy had its real rise in America. It was not the French revolution; it was not the so-called constitutional monarchy of an insular people, but it was the American republic that first brought democracy successfully into the world.

However, be that as it may, the idea of the league of nations, in this momentous time, had its rise in the United States, and I think it grew out of the history of the people. We know what federation is, we have been studying federation all our lives. The thirteen colonies were practically thirteen different peoples, and they came here from different parts of the globe, and landed on different sections of our coast. More than that, they were hostile one to another. They ever fought each other over their boundary lines and for the best places along the Connecticut river, along the Hudson river, Lake Champlain and the St. Lawrence. They sparred for a place in the sun. Then, by and by, they began to realize that "in union there is strength" and that they had savage foes to fight, and the foes of the wilderness, pestilence and famine, the enemies of pioneer peoples, and so they decided to federate instead of fight. By and by, still greater enemies of freedom, the despot and the autocrats of the old world; and their union was cemented only the tighter. It was, to be sure, a very loose jointed union at first. It was held together by committees of correspondence and the like—a very tenuous bond indeed. But, as the years went by and the revolution came, and the nation grew, these thirteen dissevered and divided colonies were welded together into a whole which could not be broken even in the bloodshed of '61. So we know something about federation. We know something about its feasibility and it is perfectly natural that out of the experience of this new world should arise this idea for all the people of the earth.

Then I call your attention again to the rapid spread of this idea among the older nations. You hear it talked of on all sides, in Europe, on the great ocean liners that

go and come; the men whose mission it is to travel to the ends of the earth are discussing it. You have heard the declaration of the statesmen of all the civilized world and their opinion is favorable; and, when Viscount Gray and Lloyd George and Clemenceau and men of that stamp place their approval upon an idea, it is not likely to be found impractical.

#### GREAT LEADERS OF EUROPE FOR THE LEAGUE

The progressive minds of England and France are especially anxious for its realization. They are asking questions as to how it is to be constituted, how it is to be governed and how it is to be maintained, but if the best brains of these two nations and our own are united to grapple with the question, then if that question cannot be solved, it is strange, indeed. Their hope and expectation is born in travail and bloodshed. They are praying with a heartfelt prayer and their boys who sleep under the lilies of France and in the fields of Flanders shall not have died in vain. They are looking to it as to a life preserver against future storms. They are hoping that it may be realized and they are giving the leadership to ourselves in the consummation of that desire. We shall have a position of no small influence at the peace conference, which is to be the most important gathering to which men have ever been summoned in the history of the world.

Let our president go, and may the spirit of the Lord God go with him. May our prayers follow him. We who have served in the army, or who have sons in the army, let us go down on our knees, thanking God for our country, for the great opportunities before our country, and humbly beseech Him in His mercy to help us find a way out of war.

## Stranded?

By a Recently Appointed Chaplain

**R**INGING bells, shrieking whistles, blazing bonfires, and dummy kaisers, hissed, riddled, and burned, proclaim the signing of the armistice, and signal the doom of military autocracy. I rejoice in the hilarious demonstration. But something is lacking; my joy is bitter-sweet. In the tumult, I am a lonely soul; I feel undone. A great war has been fought and won, and I was not in the front line. Almost hauntingly, the words of the soldier-king are recalled, which, paraphrased for today, give this heart-pierce: "Go hang thyself, we fought at Cantigny, Chateau Thierry, and St. Mihiel, and you were not there." Yes, you whose people served with valor in the Revolutionary days, in 1812, and again in '61 and '65, and who yourself served with the troops in the tense days of the Mexican troubles, are still clothed in civilian garb. I feel guilty of the unpardonable sin.

After many long months of such anxious but hopeful waiting—the delay caused by misplaced papers somewhere—my commission is at last announced but a few days before the signing of the armistice. It is as if a man were

about to pass through salvation gates, suddenly to find the entrance barred. My mood is one of lamentation, and the prayer "Not my will" is a hard one this day. Why didn't I jump in long ago? There were sufficient reasons for a deliberate decision. But to ask this is to ask the nation the same question. Violated neutrality, crushed weakness, brutally assassinated liberties, in their calls for help did not find in many of us the ready response of a Tom Paine, whose reputed quickness to suffer with the justice-seeking of whatever nation, placed him in this respect, at least, "Not far from the kingdom of God." The country over, the role of the priest and levite seemed the easier way.

#### THEY HAVE DONE WHAT THEY COULD

Some things might ease the jolt a little, if there is such a thing as solace in the denials of others. To be sure, hundreds of thousands of our soldiers never crossed the water. Furthermore, a large number of those overseas never experienced the struggle of battle. In fact, those who so gallantly repulsed and charged the enemy were

delivered from the weary and uncertain months and years of the allied troops with their inferior numbers and equipment. But the glory of our men is just as brilliant; for whether in the battle line, on the high seas, back of the lines, or in American camps—they have done what they could, and it shall be spoken of as a memorial to them forever and forever.

I recall, too, that the outcome of the crisis was not localized on the battlefields of France. Farmers, shop laborers, industrial leaders, educational directors, and many others, have contributed their part in winning this war. There will be two classes after this war, but not the soldier and non-soldier as some seem to think, but slackers and patriots—and patriots will include both soldier and civilian. It is the world's greatest struggle for freedom, but the struggle has been simultaneously world-wide.

There is some relief in the fact that I have been far from a slacker. Preparedness has been a slogan for long with me, and more intensely so since the experience of the border limitations. My whole soul of energy has been thrown into every enterprise that would promote a more speedy and decisive victory. Publicly and privately the basal cowardice and skulking ingratitude of ministerial exemption has been denounced. With no thought of the draft to spur me on, I with enthusiastic gladness offered my services to my country. Like the village blacksmith, I can look the whole world in the face, for I have tried to be an honest patriot. But after rationalizing the matter in this fashion, there is still the feeling that something is wrong, and the restlessness, the feeling of one-thing-thou-lackest, comes from the fact—I *wanted to be there*. Honesty compels me to admit that some of this feeling may be due to selfishness, lofty motives aside, for the line of least resistance sometimes runs right into the thick of where things are happening. There is an emotional appeal that will not down, extending all the way from the adventurer's love of the unusual to the martyr's joy in suffering for a great cause.

#### "THE THRILLS PASS ME BY"

But I wanted to be there—not there to convert others, for indeed it seemed the answer to my own cry, "What must I do to be saved?" My own soul was jeopardized by not going. All I asked was to share a comrade's sufferings and joys. To live and labor with comrades, and not to preach to sinners—that was my idea. One of the strange things of this war is, that some people are learning for the first time that the church has no monopoly on religion, and the kind of religion known as Christianity at that. Where have they been? Thank God, some chaplains and Y. M. C. A. workers are experiencing conversion, are coming to Jesus, and are seeing that beneath unchurchly exteriors and sometimes rough surfaces, beat the hearts of saints and saviors! A non-church brother in the flesh, who walks close by the side of Christ, while I, a minister, follow afar off, taught me this in days long gone. I wanted to be there to help do the job. While not apologizing for some manners of speech, and feeling that some ministers are painfully amusing in their "profane" efforts to be good fellows, yet when I read of that lost battalion, how I would like to have yelled back to the Germans who demanded surrender,

just what the American officer did—"Go to hell!" I would have enjoyed that religious rite.

But the thrills, the portion of only a few, pass me by as I plod on with the majority. So far as the spiritual exhilaration of great cause military battles are concerned, I am stranded.

But need this stranding keep from other soul depths? If so, then the war has been lost, lost to me and to others of my kind.

But I must remember there is never one crisis only, either in the life of an individual or a nation. It is clear that everything has not been won by an allied victory. There are yet many front line trenches. Militaristic insanity has been killed, at least for the time being, but that is only one of the enemies of democracy. There are still tories in politics, autocrats in religion, and the Prussian in industry. The feudal spirit in all lands continues alert in conceiving and executing huge plans of exploitation. The arsenals from which these outlaws continue to draw their weapons—standpatism, orthodoxy, and absolutism—must be reinvestigated and made to give an account of themselves. Democracy is yet segmentary and provincial. Fighters for one segment of democracy will oppose those of another segment; yes, and this will be true of those who have marched under the stars and stripes. We are democratic-monarchical, progressive-conservative. We are hybrid. The trenches of the old and new face each other everywhere, in politics, in religion, in industry, and in education.

#### POST-WAR SLACKERS

There is a "No man's land" for patriots to cross here. There were pre-war slackers as well as war-time ones, and there will be post-war slackers, too. When the camouflage of battle clears away—and it should be cleared away now—we should be able to see that some so-called patriots and lovers of democracy command the efficient and cruel weapons that can and will overrun many a harmless and weak Belgium of our domestic peace. Industrial and religious democracy wait for us, to say nothing of a fuller and more satisfying political democracy, but timid and selfish forces stand in the way.

Here is a straw to point which way the wind blows. The name Hun has become a hissing byword because of orphans, deportations, separations, crushed weakness, inhuman treatment, and enforced treaties. But what of orphans, deportations, separations, crushed weakness, and inhumanities, in an "all's well" democracy where feudal lords have not yet made an unconditional surrender? Look at this camouflaged patriotism. An employer of hundreds of men in a shop, the fame of whose products is world-wide, is chairman of several committees having to do with the promotion of war activities. A young minister labors in that same community. He is keen, energetic, well balanced, affable, and a consistent, enthusiastic patriot. Prompted by his broad sympathies, he introduced at one time, in ministerial association, a resolution looking to the increase in wages to a class of workmen wretchedly underpaid, in the shop of the above mentioned patriot employer. One wonders if there is a causal relation—for, though other ministers in that town have been used time and again



by this chairman for war promotion, the minister whose patriotism and brotherhood reached to the foreign remoteness of a neighboring shop, has been constantly and shamefully ignored, no doubt to the misunderstanding of people in his city and church.

#### WHY NOT HAVE ACTION?

You say this was not the way to go at it? Perhaps not, but, in the name of God and humanity, what is the right way? There is no right way, no opportune time, no "psychological moment" for those who like the old paths, because for them they lead beside still waters. Why not have action somewhere? And, by the way, why as ministers try to shoot I. W. W.'s with ineffective long range guns when the real job is to turn the deadly short range ones on the profiteer who is in our midst? And why can we not stand together when one of our number is right in his plea for justice? Right here is the place to emphasize "Our Plea." Let us have the comradeship of the laboring man and the soldier in supporting each other in heroic strokes and patient suffering. Instead of excommunicating churches irregular in doctrine, let our brave comradeship dare together in purging the churches whose leaders, in kaiser-like cooperation with their "deity," crucify the man who believes in the gospel of Christ and preaches a far-reaching justice.

There are hard tasks in the days ahead, and a unanimous comradeship will be more difficult by far than it is in the experiences of military campaigns. Much is made of the fact that chaplains—priest, rabbi, and minister—in the army, have smoked the pipe of peace, have prayed, served and suffered together in true comradeship. There is heart rejoicing with all of us for this. May the tomahawk era be gone forever! But are these fair questions? Will the priest, rabbi, and protestant minister, after the war, value his system according to its ministering ability? Will the cooperative heroism of the battlefield be the ecclesiastical commonplace in the problems of peace? Will spiritual leaders risk all for religious and industrial justice? Will they be front line soldiers in these struggles, or will they be content to relax into mere institutional chaplaincies? There is the danger of forming part of an autocratic army of occupation over a people gasping for the abundant life. The enemy is resourceful, well entrenched, insidious, persistent, and cruel, and the soldier in this battle must be a living sacrifice of the kind that is worse than physical. Much of his service must be solitary, practically all of it voluntary. But romanticism and the heroic are there. But this is the trouble with us all; we haven't had imagination enough to see the heights and depths of the conflict before our eyes. Souls have gone down all around us; the groans of the oppressed have been everywhere; suffering has been the commonplace, but having eyes we saw not and having ears we heard not, hard-hearted sons of Abraham that we were. The war has been the John Baptist calling us to repentance and worthy fruits. The heroism of Jesus would see a dramatic appeal in every commonplace need. This is the kingdom to which we are pointed.

#### THE WAR STILL ON

Stranded? If the millennium has come, if the justice

of a complete democracy covers the earth, and all this because of those who went "over the top"—then, yes, for I have lost out in the last great battle. But if the winning of this war is only the inspiration of the better things to be; if the conflict has but cleared the fields for larger action, then the lamentation of the stranded is a miserable discord. For if the issues and sacrifices of this war have enabled me to help the lonely souls of the Emmæus way whose old hopes of God, the Bible, the church, and their country are buried, but who await the word of larger assurances in these places; if in an intelligent and effective way I can do a share in sustaining and wisely directing those great religious passions awakened in the war, of comradeship, internationalism, and social service; if I have been inspired to volunteer for the life conflict—accompanied as it is by crosses and sufferings, but a conflict meaning at last the largest life for all this earth—then the Dirge of the Stranded gives place to the Song of the Redeemed.

## Bulgaria Conquered By Bibles

By William G. Shepherd

*War Correspondent of the Chicago Post.*

IT was Bibles, not bullets, that whipped Bulgaria.

It is not a war correspondent's job to investigate and praise or criticize missionaries and their work abroad, but if I tell the truth, as I've seen it first hand in the Balkans and the Levant, I am forced to say that Bulgaria is an American-made nation, and that through missionary influence in the Levant the Bulgarians are lovers of America.

In Monastir, in 1915, when the allies were entering before the Germans and Bulgars, one American flag floated over that town that never came down. It was the flag on the missionary school conducted by Dr. James Clark. Into the school he took hundreds of refugees, and the Bulgars considered it as sanctuary. The children in that school were taught English.

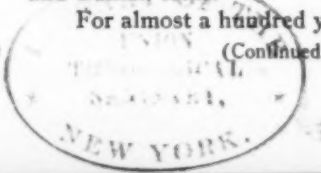
In Sofia, Dr. Clark's aged father, almost 90, who had spent nearly seventy years in the American mission schools in Bulgaria, was one of the most notable and influential personages in the Bulgarian capital. It was estimated that some 40,000 Bulgar youths had passed through his schools and into the public and business life of Bulgaria.

Americans like Charles R. Crane and others have put tremendous sums into missionary work in this part of the world.

Most of it has centered about the Robert's College at Constantinople. With the Bible as a basis of their work—because it was in this part of the world that St. Paul did his most vigorous work—the American missionaries taught farming, shoemaking, mechanics, carpentering and many other practical things that might serve to make life more comfortable for the Levantine and Balkan folks.

For almost a hundred years that part of Europe has

(Continued on page 14)



# The Daily Altar

Edited by HERBERT LOCKWOOD WILLET

## WHY THIS BOOK?



ONE of the most vital needs of modern religion is the daily practice of the presence of God. To miss the joy and inspiration of regular and habitual periods of devotion is a distinct limitation of religious interest and efficiency, if not utterly fatal to the spiritual life.

Especially in this great moment of the world's history it is of basic importance that the deep sources of religious insight and power should be quickened and nourished. The tragedies of war have sent the suffering and bereaved of all the nations back to the springs of their comfort in God. The revolution that is taking place in every department of the world's life, in industry, in commerce, in education, in national and international relations, and in ethics and religion makes it evident that the foundations of our faith must be laid deeper than ever before, and that our convictions regarding the immeasurably significant things of the spirit must be more than ever assured and confident. This result can be attained not by any impersonal development of the institutions of religion, but by the enrichment and growth of religion in the personal life of men and women.

The acquirement by the individual Christian and the family circle of the habit of methodical devotion is a means of serenity and power. Yet one of the regrettable features of our modern life is the neglect of private prayer and the family altar. Like that altar which Elijah found at Carmel, it is broken down and abandoned. In the homes of many Christians who were reared in an atmosphere of domestic piety, little heed is taken to the culture of mind and heart in the great essentials of Bible study and prayer. Many such Christians are conscious of a very real deficit in their own religious life, as a result of this neglect.

With the purpose of meeting in an entirely simple and practical manner some of the needs of individuals and households in the attainment of the sense of spiritual reality, this book has been prepared. It contains brief selections for each day. It is adjusted to use in any year. In addition to the regular selections, there will be found outstanding days in the calendar, which may be used at the appropriate times. A few simple forms of grace at table are added, and the necessary indices are provided.

Does the scholarly  
weaken the spirit of devotion?

This book answers the  
the most positive manner.

Is family worship  
in an age of hurry and  
socialism like our own?

This book provides the

Are prayer and meditation  
upon the great literature  
Bible lost arts?

This book denies the supposition

## THE DAILY ALTAR

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straightforward language the home

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# A Manual of Private Devotion and Family Worship

ET and CHARLES CLAYTON MORRISON

A SAMPLE PAGE

Twentieth Week

THE DAILY ALTAR

## Monday

Theme for the Day—*The Blessedness of Daily Work.*

Our daily work is part of God's plan for us—and a large and basic part. We must avoid that fallacy so common among religious people that work is secular and worship is religious. Work is religious, if it is good work well done. Indeed, good work, be it ever so commonplace, is a form of worship. Out of it grows character. God reveals Himself increasingly in our times in the work-a-day life of men. He calls us to take up our tasks, with all their drudgery and exactions, in a spirit of joy and patience and courage.

+

Scripture—Man goeth forth unto his work, and to his labor until the evening.—*Psalms 104:22.*

+

Forenoon, and afternoon, and night;—Forenoon,  
And afternoon, and night; Forenoon, and—what?  
The empty song repeats itself. No more?  
Yea, that is life; make this forenoon sublime,  
This afternoon a psalm, this night a prayer,  
And time is conquered, and thy crown is won.

EDWARD ROWLAND SILL ("The Day").

+

Prayer—Good Father, Thou hast set before us a goodly heritage, and the lines are fallen to us in pleasant places. We have our daily work and our nightly rest, and blessings enough to make us ever grateful. Save us, we pray Thee, from discontent, from depression of spirit and from thanklessness. Make us strong and of good courage. Suffer us not to grow weary in our task, nor to faint in our pilgrimage. So shall we be fitted for higher blessings and nobler service in a world without end.—*Amen.*

[185]

700 East 40th Street, CHICAGO



## Bulgaria Conquered by Bibles

(Continued from page 11)

been dotted at intervals with school buildings from which have floated the American flag. And in that flag the Bulgarians have never seen any evil or unkindness; only a desire to help them and the rest of the world along.

Into Bulgarian homes, for several decades, there has flowed a constant stream of wealth from America; money sent back to the home folks from youths who had gone to the great United States to share in its freedom and prosperity. The greatness and the glory of the United States have pulsed through millions of letters that have reached Bulgarian firesides from sons in America.

The Bulgarian people venerate the United States, and as soon as the United States went into the war against Germany the Bulgarian common folks realized that they were on the wrong side. From that time on the fate of King Ferdinand was sealed.

Ferdinand has put his son, Boris, on the throne. It's a wabby seat. Bulgaria may be a republic before the world becomes settled again.

And the American missionary schools will have played a tremendous part in Bulgaria's democratization when it comes about.

President Wilson knew all these facts about Bulgaria when he refused to declare war on her.

## Morale and the Church

By Howard E. Jensen

**W**E have added a new word to our daily speech—the word "morale." It refers to the courage and confidence of peoples, to their willingness to make all sacrifices and endure all hardships for the triumph of the cause to which they are committed.

Morale is the *sine qua non* of victory. It is not numbers and equipment, but morale, that finally decides campaigns. Arms, ammunition, troops, organization—these furnish the body of an army, but morale is the soul that makes it thrill with life.

More important, perhaps, than the morale of armies is the morale of peoples. It is said that during the first year of the war the British soldiers in the trenches would regale one another with this jest, "We'll get through this yet, if only the civilians hold out!" But four years of cruel war turned the jest into a grim and dread reality. War-weariness and war-nervousness replaced the humor with a deep anxiety—"We'll get through this yet if only the civilians hold out."

Great wars have been won only in part by great armies of brave soldiers. They have after all had their final issues determined by the spirit of the men, women and youths behind the lines, in the home guard. And it has been so in this war of wars.

The greatest ally of morale is religious faith. Man is steeled to the endurance of hardship and is inspired

to make the supreme sacrifice willingly as he goes forward in the firm conviction that

"behind the dim unknown  
Standeth God within the shadow, keeping watch above his  
own."

Religious faith breeds confidence. While the German salient at Chateau-Thierry lay pointed like a dagger at the heart of France, Clemenceau, France's agnostic premier, visited the front with troubled soul. But Foch's contagious confidence sent him back to Paris certain of victory. One who knows that the generalissimo of the allied armies has all his life long been a man of prayer need not ask whence this contagious confidence comes. It is enough that the doubts of the agnostic were stilled by the quiet assurance of the man of faith.

The strength of our morale can be measured by the depth of our Christian faith and the sincerity of our Christian conduct. Our morale can be no stronger than our confidence in the justice of our cause; wherefore, as a Christian nation we will keep our cause so just that it is one with the moral purposes of God Himself.

The Church is the nation's most efficient Department of Morale. Hers is the supreme power to inspire the hearts of men with faith. Hers is the mission to call forth that conduct on the part of men and nations which meets the approval of Christ. She has proved her worth in wooing men to such a love for the ideal and the spiritual that they will sacrifice ease and wealth and life itself to attain the desired end.

Milwaukee, Wis.

## Requiem

By Thomas Curtis Clark

**T**HE fires of war are quenched,  
The iron guns are still—  
And a million weary soldiers rest  
By many a lonely hill.

Their sleep is deep and long,  
Their eyes shall never see  
The glory of a world reborn,  
The joy of victory.

The earth again is calm,  
The fearful dream has sped—  
And the soldier laddies silent sleep  
Amid the poppies red.

Sleep on till dawn, ye brave;  
Your fame shall live for aye:  
Because you fell, the wrath of hell  
From earth has passed away.

The fires of war are quenched,  
The iron guns are still—  
And a million weary soldiers rest  
By many a lonely hill.

# The White Man's Burden

## The Imperial Idea

AS the poet laureate of imperialism Kipling sang of the child races, half man and half beast, and of the white man's burden, the imperialistic idea has controlled the relations of the strong and weak races throughout the entire Christian era. It has always found its apologia in paternalism and its stimulus in profit. From the days of Caesar to those of Clive and Hastings and Cecil Rhodes, colonial empire has been built upon a combination of paternalism and exploitation. The intrusion of a superior civilization was defensible because it was better than the old barbarism and savagery, but it was intruded only where it would pay. It was initiated by profits to those who projected the enterprise and backed by the nation as a philanthropy that would do the natives good.

The customary procedure has been for an adventurous trader to seek a gambler's profit by an enterprise of daring. He loaded his sloop with bright colored calicoes, gaudy rods and beads and vile rum and risked his life to offer them in trade to savages, perhaps. The profits were immense if he succeeded in escaping fevers, thieves, cannibals and other cut-throats including those of his crew. The trade was established, continuous relations set-up, a "factory" (trading post) built, land purchased or pre-empted, and a steady business founded. Then, because the traders were avaricious, holding the natives in contempt and devoting themselves to the fine art of exploitation, and because the natives were unadorned barbarians with primitive laws of blood revenge and brutal habits, trouble would arise. The "companies" did business under the flag of their country, and the paternal-imperialism of the fatherland protected its subjects wherever they were. The result would be the establishment of a government by the strong arm of a naval force and the landing of troops or through the chartering of the company to enlist its own police and govern its own territories. Then "spheres of influence" would be marked out and, in time, colonies adopted with direct supervision from the imperial capital. Thus grew up colonial systems and whole continents were divided between the great European powers.

This imperial idea has divided all Africa into colonies and through the frictions arising threatened the peace of the world, as, for instance, is illustrated by the Fashoda affair and the Agadir incident. The stories of Egypt, Morocco, the Congo, Abyssinia, Tripoli and the Transvaal are not mere stories of colonial settlement, but of national friction as well, and of bloodshed. Implicit in the whole notion of imperial expansion lie the causes of the great war. It was the imperial idea of national aggrandizement, control of markets, of the seas, of the "child races" that made up the dream of a "place in the sun," and it was in the diplomatic game connected with it that the cards were manipulated, each move being made with reference to more or less direct advantage, with the knowledge that the end would doubtless be bloodshed.

## The Backward Peoples in a Civilized World

The hit and miss lack of plan by which each nation projected its interests and protected its nationals among the backward peoples has brought a world of good as a by-product of its more or less evil methods, and it has also outlived its day. Only a few years ago France and England were at swords' points over the Fashoda affair and later France and Italy were growling ominously at one another over the North African Coast line. The Agadir incident came within an ace of precipitating the present conflict prematurely. Germany's dream of a colonial domain from the Balkans to the Persian Gulf made up the ferment that finally led her to seek her "place in the sun" by recourse to the barbarous methods of an age discredited and undone. We have heard much of "spheres of in-

fluence" in China and there is a thin-crust volcanic borderland between America and Japan created by that fact and our projection of interests into the Philippines. The world is now divided and further projection of imperialistic demands on a selfish nationalistic basis means constant friction on the borderlands both territorially and commercially. German imperialists were made by the sight of a world already partitioned before they got into the game, so they proposed to re-cut the pie.

There are two ways to approach the problem, and the peace conference faces the alternative. One is to adopt the method of the Congress of Vienna a century ago after Napoleon's dream of continental empire had been aborted and to agree upon a division of territory and spheres of influence and thus fix up a working arrangement for the time being, with a consequent renewal of the imperialistic game and inevitable war in the future. For the Congress of Vienna sought "world peace" and talked poetically of a "League of Nations," but it was a world peace for the time being through the trading of mutual advantages by the great powers and so far as the rest of the world was concerned, a league of imperial thieves whose agreements lasted as long as the proverbial "honor among thieves" usually lasts.

The other alternative is to turn away from the old selfish imperialism with its exploitive methods and take up the "White Man's Burden" in a Christian manner. This would necessitate the governing of backward peoples for their benefit primarily. It would mean that all colonies would be offered independence upon attainment of ability to govern themselves. If anyone sneers that such a plan is Utopian, let him be reminded that our own government has done and is doing that identical thing. It has done it in Cuba and it is doing it in the Philippines. We practice no exploitation, receive no revenues, put

## This Christmas Will Be a Book-Giving Christmas

That is the prediction of one of the largest stores in Chicago. The prophecy will, no doubt, be fulfilled. The Christian Century Press has two new books which are exceptionally adapted as gifts. (1) **The Daily Altar**, which has been delayed somewhat in publication, but which is now off the press; (2) **Love Off to the War**, which is an almost perfect souvenir of the coming of peace, containing many poems of the New Age and many others of the peaceful life. Make up your Christmas list now and write us how many of each of these books you will wish for your friends.

**The Daily Altar** sells at \$2.00, plus postage.  
**Love Off to the War**, \$1.25, plus postage.

## The Christian Century Press

700 East 40th Street, CHICAGO

our energies into education for the natives, allow progressive participation in self-government, seek to create self-respect and mutual confidence and to establish a democracy of self-reliant, grateful native citizenry.

The world has grown too small, too close together, for the civilized nations to allow the backward races longer to follow their own ways. The world has become a community and can no more allow barbarism in its back areas than can a neighborhood allow low living and criminal ways on its rural frontiers. Our civilization is so largely founded upon the use of goods that we will not consent for backward peoples to shut us out from the vast resources of desirable good in undeveloped hinterlands. The fundamental issue is the eminently Christian issue of the responsibility of the strong for the weak.

\* \* \*

#### Paternalism or Fraternalism?

The best apology that can be made for the present dominant European method of imperialism is that it is paternal. There is no doubt that India and Egypt are both better off under British rule than they would be under their own, and French governance in North Africa and Cochin-China is better than the rude peoples could give themselves. It may also be argued that the negro was better off under American or British slavery than he was in the jungles of savage Africa. Both arguments are good so far as they go. But they defeat themselves when they turn then to argue that the colonials can never fit themselves for self-government or that the negro should always be kept in slavery. That sort of argument is a Bourbonistic defence of selfish desire to exploit the weaker race. The Spanish and Portuguese coerced American Indians and West Africans for the "good of the natives." Prince Henry initiated slavery on the West Coast in order to put the African savages into Catholic homes where they could be made Christians whether they would or not. Many a pious churchman bought slaves from Arab and other man-stealers in the Nigeria for like reasons (?). And all these things were accomplished. The slaves were made Christians, sure enough, and savagery and cannibalism and tribal fighting were abolished. The child peoples received profit in the comparative degree while those who conferred it by force received it in the superlative degree.

The issue that confronts us now is whether or not we will surrender the profits and take up a real "White Man's Burden" by vicariously becoming the tutors of the backward peoples. The old method has not been vicarious; it has not governed for the sake of the child peoples, but has made their betterment a mere by-product of ulterior motives. Will we turn from paternalism to fraternalism, from being the Master to becoming the Big Brother? Germany used the old Spanish way of brutal exploitation and a coerced civilization. Britain and France use the more modern methods of mutual exchange of goods with a strong over-lordship. America uses the vicarious method of spending and being spent for the education of the backward people in self-government. Our government has educated a larger percentage of the Filipinos in two decades than England has of the Hindus in two centuries. It has perhaps spent more for the welfare of them than France has for Cochin-China in six decades. There are democratic elements in England that advocate that the German colonies be turned over to America for development. There are also Tory elements that shout loudly for their addition to the British empire under the conventional colonial system. To do this latter is to belie all the fair assertions that the Allies were not fighting for territory. To do the former is rather more than can be expected of a world so full of mutual suspicions. The solution lies in a League of Nations with the adoption of the "Free Nations" basis for a democratic order for the world.

\* \* \*

#### What Hope Is There for International Democracy?

While the war was on, we were of one voice—one front

to win the war. As soon as the war is over, we are of many voices, each reflecting our pre-war mind in regard to the world, with some biased toward the military mood the war created and others led by revulsion from war's horrors to advocate new and ideal methods. While war was on, we all accepted the American interpretation of the new world. Now that war is over, we revert to the historic "spoils of war" notion by some in every nation and most of all a superficial attempt to play upon passion and to appeal to the primitive within us by the military minded.

In America we have a frantic attempt to discredit the President and thus to put his leadership at Versailles at a discount. Part of this is an unspeakable playing of politics and much of it is the outgrowth of honest conviction that we are headed toward Utopianism. In England the radical Lloyd George came to the front because of his surpassing abilities to mobilize both resources and public cooperation, but he surrounded himself with a cabinet built for efficient administration and, therefore, made up predominantly of conservatives, captains of industry and Tory minds. Now he is put to the task of facing the peace conference with the handicap of Tory-imperialism in his own cabinet. Lloyd George and Woodrow Wilson have both done the seeming impossible in winning the war. They now face the most critical period of their careers, however, in guaranteeing to the world the things for which they challenged it to fight. The first step in their undoing is already taken in the determination to make the conference secret—a reversion of democracy to diplomatic method instead of "open covenants openly arrived at." The fate of world democracy hangs in the balance at Versailles today as it never did on the battle front.

ALVA W. TAYLOR.

It is the severity of God which demonstrates his goodness; it is the goodness which creates his severity.

G. CAMPBELL MORGAN.

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## Books

### "The Protestant" an Ocean Breeze

What a Transylvania Professor Says of It

I have just finished reading "The Protestant." It is refreshing, stimulating, bracing. I feel as though the ocean breeze had blown through my brain or I had had a whiff of the clean mountain air. The air has been a little stifling hereabouts of late, but the breathing is better now.

Hounds of the Lord? Do I not know their bellowing, and have I not felt their hot breath? The irreligious press, the insects, a certain rich man, and even the threadbare chair—do I not have more than a passing acquaintance with them, and do I not recognize their bold sketches in this book? Anyway, we have not sold our souls, and they are not for sale, please God!

Of course, I do not altogether agree with what I find in this book, as touching, for example, the right kind of theological seminaries and a few other details. But what does that matter? I am a Protestant, and so is the author. Incidentally, I have greatly enjoyed the characterizations, even that of my own profession—perhaps most of all.

As one of the heretics to whom Dr. Jenkins has been good enough to dedicate the book, I thank him and say, "Here's to you, and may the tribe increase!"

Lexington, Ky.

W. C. BOWER.

\* \* \*

PAN-AMERICAN POEMS. Edited by Agnes B. Poor. Since South America has ceased to be the unknown continent and has come more into the historical limelight, these folk songs of Brazil and colorful lyrics of Argentina, Bolivia, Chile, Columbia and the literary treasures of the countries farther north will be studied with much interest. An invaluable collection. (Badger. \$1.)

ZOROASTRIANISM AND JUDAISM. By George William Carter. A sympathetic study of the old Zend scriptures and the influence of the great Persian teacher upon the world of his day and later ages. Particularly interesting is the consideration of the contrasted influences of Zoroastrianism and Judaism upon their respective communities in the light of the world war. (Badger. \$2.00.)

PROPHECIES RELATING TO THE TIME OF THE END. By William A. Bosworth. Another contribution to the endless literature that attempts to read into the book of Revelation a world scheme of prophecy and history. (Badger. \$1.00.)

GENERAL CROOK AND THE FIGHTING APACHES. By Edwin L. Sabin. The Indians will never be a vanished race if such writers as E. L. Sabin can keep going. The best thing about this book is that it presents real history in most attractive form. It is one of the Trail Blazers Series. (Lippincott. \$1.25.)

CLEAR THE DECKS. By "Commander." A tale of the American navy today, in the Great War just closed. The book describes vividly just how the work of the navy is carried on in war-time. John Migg and his mates are real people. (Lippincott. \$1.50.)

KEINETH. By Jane D. Abbott. Twelve-year-old Keineth Randolph kept a war secret for a whole year—and so received a letter of appreciation from the President. The story of it all is to be found in this book. (Lippincott. \$1.25.)

THE ADVENTURES OF A BROWNIE. By Miss Mulock. The brownies had left the earth since the plague of war struck it, but they are now back, thanks to the publishers, and they still have all their charm for both young and old. This is an attractive little book for the primary boys and girls. (Lippincott. 60 cents.)

*Any of the books reviewed in this department, or any other books now in print, may be secured from*

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## The Sunday School

### The Life Indeed'

"O H, for a forty-parson power!" Oh, for the ability to awaken us to the appreciation of Jesus Christ, our Lord! Against the background of the Old Testament worthies we paint him today. We have been thinking of Abraham, Isaac, Jacob and Joseph—great characters, no doubt, but far from perfect. Abraham had dignity and the soul of high adventure, going forward with God building everywhere his altar, but he lied and was cowardly. Isaac had marked devotion and lived a peaceful life, keeping alive the God idea, but he was a weak father and compromised with evil. Jacob was aggressive and raised a richly endowed family of sons, but he was tricky in a deal. Joseph was an all but perfect character—but his egotism was a grievous flaw and we feel that if we knew all the truth about him many other shortcomings would be revealed. Christ rises above all of these mere men as an Himalayan peak rises above the anti-hills of the desert. He is the LIFE indeed.

Last summer I spent six weeks in Estes Park, Colorado, up there on the continental divide, among the snows. I remember one morning, looking out over a beautiful valley, that reminded me of Switzerland, toward what we had been told was a lofty mountain. It did not look very high from where I sat. We took horses and rode for hours toward it. Higher and higher mounted that snow-crowned peak and at evening we paused beside a little mountain lake, and although we had been steadily climbing the great mountain still it towered above us in its matchless splendor and we were lost in its grandeur and colossal, granite strength. We were as nothing at the foot of that heaven-touching pile of rock. We were lost in its immensity. Is it not thus in the study of Jesus? At a first, superficial estimate he may seem to be only a man—it is only because we are so far away. Years pass and all of the time we are studying Him and experiencing Him and when we pause to look up, how far He towers above us! We journey on, always toward Him, and in the sunset of life we look up and we are lost in His matchless strength, His limitless glory. In prosperity we learn something of Jesus, in adversity we learn more, in sickness, in death, in years of steady toil, in misunderstandings we come to understand Him. He grows upon us. He rises above us. He overwhelms us with His majesty, His purity, His unselfishness, His boundless love.

Talking to one of our ministers once, he told me that the prayer which had most impressed him had been made by a Unitarian minister in Harvard Divinity School and was this: "O God, may the spirit which was in Jesus be now in us." My friend said that since to him Jesus was a living personality he changed the prayer to read, "O God, may the spirit which is now in Jesus be in us." I mention this because I believe it is the one vital thing. We fail utterly in our Bible study unless we find and come to possess the spirit which is in Jesus. As I estimate men the difference in them is due entirely to their spirit. It is not size, age, wealth, environment, heredity, country, education, friends, opportunity, luck, pluck, nor anything else nor all together: the differentiating factor is the spirit of the man and I defy you to tell how he got it! How do you account for Shakespeare, Keats, Napoleon, Angelo, Florence Nightingale, General Booth, John R. Mott, General Byng, and the soldier with the distinguishing decoration? For that matter, how do you account for Jesus?

But leaving aside the question of the mysterious gift, of genius as beyond our ken; there is a great, vital truth which gives us the highest encouragement: we can, to a degree, receive the spirit which is in Jesus. It is a rational process. How could I come to possess the spirit of Lincoln? By studying his life, by coming to love his manner of life, by seeking to reproduce certain of his experiences in my own life. By living in communion with Jesus I may come to possess His spirit.

JOHN R. EWERS.

\*Christmas Lesson. Suggested Scripture Reading, Luke 2:8-20.

# Disciple Leaders on Disciples' Issues

## Dr. J. H. Garrison on "Transylvania"

I HAVE recently received a copy of the Quarterly Bulletin of the College of the Bible in which many prominent Kentucky preachers express their faith in, and appreciation of, the Bible College and Transylvania and their work. This was gratifying to me, not that I have been in the slightest doubt as to their fidelity to the great fundamentals of Christianity, but because testimonials from such men will go far in removing the doubts which have been planted in the minds of many honest brethren by the recent promulgation of absurd charges against these institutions.

As to the source and the motive of such false reports as that Transylvania was teaching "German destructive criticism," I say nothing; but I feel quite sure that most of the brethren who have been misled by them have not made any personal investigation of them, and have little or no knowledge of the debt we owe to modern biblical scholarship for the light it has thrown upon the Sacred Volume by its laborious, painstaking and reverent investigations of the historical and literary questions involved. Let us hope that those responsible for the circulation of these charges have not understood the gross injustice they have committed, not only against the men and the institution, but against Christianity itself and fair dealing.

I never felt so deeply, I think, as I do today, the need that our colleges accentuate the vital and essential truths of Christianity, and of the plea we are making for a united church, based on the rock-foundation of Christ alone. If I did not feel assured that Transylvania and all our institutions of learning were standing four-square for these vital things, I should be greatly discouraged as to our future. They must, of course, stand for sound learning in the most approved courses of study, or cease to be colleges; but a Christian institution has a mission and a message beyond mere academic training, in fitting young men and women for their duties in the higher ranges of life, which alone justifies their separate existence. Therefore, from what I know of the men and their work in Transylvania, I most heartily commend it and the Bible College to the confidence and esteem of the brotherhood, and bid them "Godspeed."

## Disciples' Journalism

IF the Disciples of Christ have not reached the place in their history where they can deal with their own problems without having to leave them to be constantly bandied about the editorial rooms of the church papers, it is high time they were reaching that place. We believe they have already arrived at that place and that they can and will deal fairly and satisfactorily with these and all other problems, if they are given the opportunity to do so. Too long we have tried to settle our problems by hotel lobby conferences and overheated editorials. Let us give our people a fair chance to express their own judgment on the matters that are in controversy.

—From an Editorial in the Christian Courier, Dallas Tex.

## "Standing Fast in the Liberty"

TO me it is a matter of entire indifference what notions any man may hold regarding "evolution" or any other of the manifold questions about which good men and great minds differ, so we hold fast Christ as the great Head of the Church, and the Truth as it is in Him as the Son of God, believing with a great joy that "if the Son shall make you free you shall be free indeed."

I am fully aware of the truth of the statement that "all the narrowness and bigotry and 'Hunism' are not with the conservative thinkers, but there is a large share of intolerance

with the higher institutions." And with just as much frankness I declare that I utterly detest the thing wherever it is found. I make no claim in any sense as belonging to the "deep, all-knowing philosophical minds," but by the grace of God I am going to use what mind I've got, and I am going to "stand fast in the liberty wherein Christ has made me free, that I be not entangled in the yoke of bondage." And the "yoke of bondage," as Paul understood it and as I am coming to understand it, with a vision clarified by the sense of the world's need and the freedom of faith in Christ Jesus my Master, is bondage to old forms and formulas and creeds and ceremonies, that fetter the free spirits of His followers. I am resolved anew:

To hold each man my friend who seeks to know  
The Truth by which men live, the way to go;  
To count him brother, whoso'er he be,  
Who seek to know the Truth that makes him free;  
To hold no word of mine or man, as creed to bind  
The shackles on a single human mind;  
To grant to every soul the right I claim as mine,  
In Spirit and in Truth, to worship the Divine.

—Editorial in the Christian News, Des Moines.

## The Final Test

MANY a movement begins in persecution and hardships and through a long struggle it finally gains recognition, but the test comes when it gains a place where it is free for independent action. What will it do with it? Upon this it must stand or fall. All its long suffering will count for naught if a proper use is not made of its opportunities.

The current reformation started by the Campbells, Stone and Scott was a protest against the narrow sectarianism of their day. During the first seventy-five years of the movement they suffered much persecution and mild religious ostracism from other religious bodies. Most of their energy was expended in teaching first principles and fighting for recognition of the simple scriptural principles of union. But at the end of that time they had gained their end and they began in earnest to take up the duties at hand. The test did not come to them in those years of preparation, no matter how much they endured; but now when the movement has gained an independent place, the test is coming. What use is it making of it?

—J. B. Lehman, head of the Disciples work among the Negroes, in "The Gospel Plea."

THE DEMAND for the autumn issue of the 20th Century Quarterly was so unexpectedly large that the supply was exhausted several weeks ago. One school, reordering, sent this telegram: "Send 40 more copies; everybody wants it."

Has your order been sent in for the winter quarter? Order now, and order a sufficient number to carry your school through the entire quarter.

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# The Larger Christian World

A Department of Interdenominational Acquaintance

## Church Federation Council Will Hold Two-Day Conference

THE Chicago Church Federation Council plans to hold a two-day conference on Monday and Tuesday, December 16 and 17, at the Hotel La Salle. The announced purpose of the conference is "to afford an opportunity for the careful study of religious and moral conditions in the city and nation in the critical times on which we are entering, to estimate the need, the possibility and the methods of closer co-operation of Protestant forces and to determine the adjustments and modifications needed by the Chicago Church Federation Council in order to be of the greatest service to the churches of the city and vicinity. The meetings will not interfere with the usual Monday preachers' meetings, but will follow them. There will be commission reports on such themes as Interdenominational Comity, Evangelism, Religious Education, The Church and Labor, Moral Reforms, Community Organization, Publicity, Reconstruction, etc. A Committee on Findings and Recommendations will prepare a careful digest of the decisions reached, and will make such proposals as it may deem necessary at the closing session." Rev. Roy B. Guild, D. D., of New York, is the executive secretary of the Commission on Church Federation of the Federal Council and he will be present to conduct the conference.

## Many Reconstruction Rallies Held

The Chicago Inter-Church War-Work Committee almost immediately on the announcement of peace initiated a series of reconstruction rallies in various parts of Chicago. Nightly meetings have been held in the period between November 17 and December 8. It is estimated that the total attendance at the meetings reached a total of 80,000. A group of the most eminent speakers of the city donated their services and spoke at thirty different centers. It is thought that some of the groups brought together may continue to hold union meetings for the consideration of social uplift topics.

## The War Budget Goes Over

The United War Work campaign went over and it is reported that two hundred million dollars has been pledged for camp activities, a most creditable achievement in view of the coming of peace. The largest oversubscription in any district was in the southland. A splendid record was made by New England in the movement. The rich corn belt country of the central Mississippi went only ninety-nine per cent.

## Red Cross Appeals to Churches

In no previous drive has the Red Cross appealed so directly to the churches as in the campaign which will be put on December 16 to 23. Every church in the land is asked to feature a Red Cross sermon on the morning of the fifteenth, with a union service for the same cause in the evening. The Christmas Roll-Call means an effort to enroll millions in the Red Cross by Christmas. The organization is sending out a booklet to 150,000 ministers in America.

## Congregationalists Head Federated Church

Three churches of Rialto, Cal., have federated. They are the Congregationalist, Christian and Baptist. The Congregationalist pastor, the Rev. William T. Bucher, has been retained as the pastor of the united church. At first there was only a federation but the federation soon led to a real union. The pastor of the united church is so delighted with his situation that he is urging the denominational press to start a movement for a nation-wide union of the churches.

## Episcopalians Train Deaconesses

It is believed that the reconstruction days will increase the call for deaconesses in parish work and in consequence an effort is being made to recruit more women for this service in the Protestant Episcopal church. The New York Training School will start classes about February 1.

## Kansas City Laymen Make a Pilgrimage

One hundred and fifty men from Kansas City recently made a pilgrimage to Liberty, Mo., which pilgrimage is their annual custom. Their meeting is called the Liberty conference. The men go on Saturday evening and stay until Monday morning engaging in prayer and conference at Liberty College.

ORVIS F. JORDAN.

## Declaration

By the American Branch of the World Alliance for Promoting International Friendship Through the Churches

IN view of existing world conditions the American Branch of the World Alliance makes the following declaration in regard to the duty resting upon the church:

The Church of Christ in America should prove itself the loyal and efficient servant of the nation in this time of testing.

The Church in all its branches should humbly and devoutly pray for recovery of the lost consciousness of its essential unity and universality in Christ, establishing in its membership the feeling of a fellowship that transcends the barriers of nation and race. It should be the "light" and the "leaven" of the world, a living bond holding the nations together in righteousness and service.

The Church should build in all its branches throughout Christendom a world-fellowship of goodwill and reconciliation. It should practice self-sacrificing service in the relief of suffering, earnestly cultivate love of enemies, and stand ready to share in the pressing tasks of reconstruction.

The Church should teach mankind that God's laws cover the whole of human life, individual, national and international. It should deepen the desire for national righteousness and truth, unselfishness and brotherliness.

The Church should add its strength to the movement for establishing right international relations on an enduring basis. It should vigorously press for a League of Nations, having such features as periodic conferences, a world court, commissions of inquiry, boards of conciliation and arbitration, and adequate administrative agencies, to the end that national sovereignty shall be more properly related to international judgment and opinion.

The Churches of America should support the policies announced by President Wilson in his reply to the Pope: "Punitive damages, dismemberment of empires, the establishment of selfish and exclusive economic leagues we deem inexpedient and in the end worse than futile, no proper basis for a peace of any kind, least of all for an enduring peace. That must be based upon justice and fairness and the common rights of mankind."

American Christians have in addition their own special and personal tasks in the relations of America to the Far East. They should strive to secure Federal legislation providing for the adequate protection of aliens, the loyal observance of treaties, the early removal of all causes of irritation, and a fundamental solution of the whole Asiatic problem.

These are the principles and the program by which to secure world justice, goodwill and enduring peace. All American churches and Christians should take part in establishing these principles and in securing these ends.



# News of the Churches

## Progress in Illinois Disciplesdom

H. H. Peters, of the Illinois state society, reports that last year offerings were received from 232 churches for the state work, these amounting to \$6,460.86; and from seven Christian Endeavor societies, amounting to \$24. This represents about thirty per cent of the churches of the state. The permanent fund of the society has reached \$112,339.53. This is sufficient to cover the overhead expenses of the work. Next year marks the one hundredth anniversary of the organization of Illinois' first Disciple church and a committee has been appointed to provide a centennial program for the 1919 convention. The committee is made up as follows: John R. Golden, Decatur; Edgar DeWitt Jones, Bloomington; S. E. Fisher, Champaign; C. M. Thompson, Urbana; Dr. Hugh T. Morrison, Springfield; R. J. Dickinson, Eureka; Miss Lucy Williams, Bloomington; Mrs. Geo. R. Trenchard, DeLand and Mrs. Bertha Muffley, Decatur. H. H. Peters is entering upon his third year of service as State Secretary, and Leta C. Davis as Assistant. The office is at 504 Peoples Bank Building, Bloomington. As at present organized the State has six Districts, including Chicago, with an unemployed worker in each, as follows: Chicago District—Perry J. Rice, Chicago; North Eastern District—C. M. Wright, Urbana; North Western District—Ward E. Hall, Knoxville; East Central District—J. C. Mullins, Mattoon; West Central District—O. C. Bolman, Jacksonville; Southern District—R. H. Robertson, Benton. These men are beginning their second year with promise of splendid service.

## Paducah, Ky., Realizes Loss of Leader

That Ellis B. Barnes in his brief pastorate at First church, Paducah, Ky., has become a recognized community asset, is evidenced in the following editorial clipped from the Paducah Citizen of November 30th: "The Paducah Citizen takes this occasion to express its deep regret at the serious loss that Paducah will sustain in the departure of Rev. E. B. Barnes, acting pastor of First Christian Church, who will be heard for the last time in that capacity, Sunday evening. Mr. Barnes leaves to become the pastor of the Franklin Circle Christian Church in Cleveland, Ohio. Since coming to Paducah, Mr. Barnes has proved a strong force for everything tending to improve the social

conditions of the city, while his sermons have always been of a highly educative character. This paper would make special mention of his Thanksgiving sermon, in which was portrayed the duty of Christian people in the days that are to follow the war and in which the true Christian spirit that should be manifest toward the defeated nations was so clearly presented, that it deserves to be printed in pamphlet form and made a national document. If Mr. Barnes had never said or done anything worth while in Paducah he should be remembered by this sermon. While sharing the sincere regrets of the entire city at his departure, we extend our congratulations to him that he is going where he will have so fine a field for the exercise of his talents, and also to the church and the community that are to be enriched by his coming." Mr. Barnes went to Franklin Circle church, Cleveland, O., which under the ministry of W. F. Rothenburger, became one of the great churches of the brotherhood.

## New Plans for Pittsburgh Churches

On Monday, November 25, at the Wilkesburg, Pa., church, was held a joint meeting of the C. W. B. M. and the Ministers' Association, followed by a meeting of the Disciples Union of Alleghany county. The Ministerial Association was addressed by John R. Ewers, who outlined a program for the Disciples' Union. Supper was served by the ladies of the church. In the evening a meeting of the representatives to the Union was held at which the program as outlined by Mr. Ewers was discussed, and partially adopted. One part of the plan was the consolidating of the church boards of the greater Pittsburgh district. The following officers were chosen for the coming year: President, Wallace Sharp; vice-president, John R. Ewers; secretary and treasurer, Wm. B. Mathews. The session at 8 was addressed by Dr. Cook of Ohio, father of W. Scott Cook, pastor of the Wilkesburg church. The Disciples Union of Alleghany county was organized about a year ago. There seems to be some very definite work ahead.

—President Arthur Holmes, of Drake University, is making an appeal for books and bound periodicals containing the history of the beginnings of the Disciples of Christ. Special space has been set aside for such a library in the Carnegie Library of the institution. Books should be addressed to the Librarian.

—During the influenza epidemic at Fresno, Cal., H. O. Breeden, pastor of the church there, tendered the use of the church building as a hospital, and his offer was accepted. Over a hundred cases were cared for.

—Guy W. Sarvis, of the University of Nankin, recently visited Des Moines, with his wife. They gave a number of addresses concerning the work in China.

—Dr. Arthur Holmes, of Drake, preached at Central church, Des Moines, on November 24, on the subject, "What German Destructive Thought Could Not Do to the Bible."

**NEW YORK** **CENTRAL CHURCH**  
142 West 31st Street  
Finis S. Idleman, Minister

—In the great Northwest Bible School district, over which Secretary Paul Rains has charge, there are 655 church schools, as follows: Iowa, 392; Minnesota, 56; Nebraska, 178; North Dakota, 10; South Dakota, 19. Of this number, Mr. Rains reports, 292 have never contributed toward the support of home missionary work. There are two schools in the District—University Place, Des Moines, and York, Neb.—that have given as much as \$100 for home missions; these are called "Century schools." During the past year Mr. Rains has visited 99 schools and delivered 175 addresses.

—R. P. Shepherd, who spent seven months on the front in France, under Y. M. C. A. auspices, recently visited Dallas, Tex., with messages concerning conditions in the war regions.

—Joseph Myers, Jr., of Transylvania College, by virtue of successive oratorical victories in the last two years, will participate in the national prohibition contest this year, representing Transylvania, the state of Kentucky and the entire South.

—The death is reported of H. E. Monser, formerly pastor of a number of Illinois churches. Death came to Mr. Monser as a result of influenza-pneumonia. He was in a series of meetings at Elkhart, Ill., at the time he was stricken. The burial service was held at Decatur, Ill.

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—At the recent Alabama convention, held at Gadsden, R. N. Simpson was elected to serve another year as president. The next meeting will be held at West Point. O. P. Spiegel is the new secretary.

## The Influenza Ban Has Prevented Hundreds of Bible Schools From Taking the Thanksgiving Offering for American Missions

Schools that are open are responding heroically. Many closed schools are collecting and forwarding more than ever before. Every school that is open ought to make a thank offering because it is open. Schools that are closed are urged not to let this offering pass untaught. Remember the boys at the Marne—"They shall not pass!" Not the contribution that can be sent without any trouble, but the offering that it is really hard to secure is our aim. "Neither counted they their lives dear to them."

**Victory means \$100,000. Offerings first week total \$1,852.82 from 28 states.**

A good plan to raise this offering is to make each star of your service flag represent a proportionate amount of the offering your school is seeking to secure. (50 stars for a school raising \$100.00 would mean \$2.00 stars.) Match the sacrificial spirit of the boys with a sacrificial offering from the school.

**SEND AN OFFERING THAT REPRESENTS SACRIFICE TO**

**Robt. M. Hopkins, Bible School Secretary, American Christian Missionary Society, Carew Bldg., Cincinnati, Ohio**

—A. L. Crim is the new leader at Winfield, Kan.

—A. C. Smith has resigned the pastoral task at First church, St. Louis, his resignation to take effect January 1. The family will return to Los Angeles, Cal.

—W. J. Lockhart, formerly pastor of the Urbandale Federated church, near Des Moines, who has spent the past few months in North Dakota, is returning to Urbandale.

## BUFFALO

**RICHMOND AVENUE  
CHURCH OF CHRIST**  
Car. Richmond and Bryant Streets  
ERNEST HUNTER WRAT, Minister

—For the past five years the Atlanta, Ill., church has been a unanimous church in its missionary contributions, but the past year has been the most notable in the growth of its missionary spirit. The church has undertaken the support of a joint living link unit in the Lotumbe Station in Africa. The pastor, R. H. Newton, made the canvass for the missionary budget and out of a membership of 350 practically every member has made some contribution to missions during the year. The church and its auxiliaries have given through the regular channels for missions, education and benevolence, \$1,322 besides \$988 for the Men and Millions Emergency, or a total of \$2,310; an average of \$6.60 per member, which is actually more than the amount raised for local work. The Ladies Missionary Society added thirty-two new members during the year and secured fourteen new life memberships. The church has 48 stars on its service flag, two turned to gold; has provided each soldier with a pocket testament and kept in touch with each by correspondence and is planning for the time when

the boys come home. Mr. Newton has completed his eighth year of service with this church.

—I. S. Bussing, of the Waycross, Ga., church, who had planned to return to Iowa soon, has been prevailed upon by the Georgia congregation to continue his work there.

—L. M. Doreen is the new leader of the church at Sioux City, Ia.

—W. T. Fisher, of Mason City, who was recently reported suffering from a breakdown, is now able to fill his pulpit.

—C. V. Pence, recently of Webster City, Ia., is now leading at Atlantic, Ia.

—The death of Mrs. F. M. Lindenmeyer, wife of the pastor of the Stanhope, Ia., church, is reported, influenza being the cause. Mr. Lindenmeyer also lost a sister from this disease.

—Charles H. Swift, of First church, Carthage, Mo., will soon sail for France to engage in Y. M. C. A. work. His church is planning a debt-raising campaign to pay off indebtedness on the building during its leader's absence.

—Through the generous gift of Harry Rogers, an attorney of Tulsa, Okla., and a native of the Ozark country, the Third Missionary District of Missouri has been enabled to employ a country-wide pastor and evangelist for Hickory county. J. C. Benett has been selected for this work. H. C. Clark, a graduate of Drury Bible college, has been serving as superintendent of missions and evangelist of Laclede county, Mo. A. T. Mahan, another Drury graduate, is serving the churches of Webster county.

—The unified Budget and the Disciples World Wide Every Member Campaign

was presented to Cook county, Ill., Disciples at a dinner on last Monday evening in the Central Y. M. C. A. building. Among the speakers were H. L. Willett, E. S. Ames, C. S. Linkletter, O. A. Rosboro, Guy Sarvis, O. F. Jordan, P. J. Rice, Mrs. S. J. Russell, Mrs. Austin Hunter and others.

—Secretary H. H. Peters, of Illinois, reports that Thanksgiving day was a great day for First church, Normal, Ill. The congregation held on that occasion its annual meeting with a dinner furnished by the ladies of the church. All of the reports were encouraging, showing the church in a very substantial con-

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## PRAY—PLAN—PAY



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dition financially; but the chief item of interest was the burning of a note of \$5,000, which completes the payment on a church costing something like \$50,000. Ernest A. Gilliland has been pastor of this church for seven years. He succeeded his brother, J. H. Gilliland, who had just completed a twenty-five-year ministry in Bloomington and as pastor of the Normal church was preparing for the cornerstone laying of the new house of worship when he was called beyond. The Normal church has been compelled to make the raising of the indebtedness its chief concern for the past few years. Mr. Peters writes that the church is located two blocks from the Normal University, the oldest and best equipped normal school of Illinois. It has always exercised a splendid influence upon the student life. The church contemplates a vigorous evangelistic campaign and enlargement along several other lines. The congregation was organized in 1872 and three of the charter members were present at the Thanksgiving service. The membership has grown to 400. Mr. and Mrs. Gilliland, although in their seventh year at Normal are stronger in their leadership than ever before.

—Englewood church, Chicago, has increased its offerings to missions from \$428 in 1914 to \$1,677 in 1918.

—Homer W. Carpenter, of the Richmond, Ky., church, is serving for the seventh year as president of the Kentucky C. E. Union.

—Central church, Denver, Colo., has four gold stars on its service flag.

—Carey E. Morgan, who has been overseas in "Y" work for several months, is again at his work at Vine Street church, Nashville, Tenn.

—Union City, Tenn., church, led by J. Randall Farris, is now out of debt. W. H. Sheffer led in the celebration of the event on November 24.

—Estherville, Ia., congregation, led by Pastor D. G. Dungan, was assisted by C. J. Sharp, of Hammond, Ind., in dedicating its new \$25,000 building.

—At the request of the State Committee, E. C. Lucas, of White Hall, Ill., church, spent the week of November 11-18 in Johnson county in the interest of the united war work campaign. Mr. Lucas preached the union Thanksgiving sermon at White Hall this year.

—One thousand persons were present at a memorial service held by Central church, Auburn, N. Y., at a local theater, where once a month services are being held—rent free. For the fifth consecutive year this church has given to all poor families of the city bountiful Thanksgiving dinners. Distribution is made by the local charities board. The church has recently voted a substantial increase in the salary of the pastor, E. W. Allen.

—The reports at Central church, New York, N. Y., for the past year are said to be the best in the history of the church. This report comes from a member of the church who has been active there for 67 years. Finis Idleman now leads at Central.

#### THE EVERY-MEMBER CAMPAIGN

Three teams of Missionaries, Secretaries, College Presidents and others, all experts in their several departments, are meeting the ministers and other leaders at State and Regional centers in conferences on the United Budget and the Every-Member Canvass for 1919.

Reports have been received from In-

dianapolis, Detroit, Des Moines, Lincoln and Atlanta. At every place there was a full and representative attendance, tremendous interest in the world situation that now confronts the Church of Christ, and great earnestness in perfecting the plans for the work.

Those who have attended these meetings have been deeply impressed not only with the vast opportunity and responsibility of the church in this hour, but also with the immense advantages in unity, economy and effectiveness in this method of promotion. It is better to face the whole year's task at once than to take it item by item at long intervals. It is more satisfactory to meet face to face and talk things over than to depend upon correspondence for an understanding. It is cheaper for one or two persons to travel short distances to the state centers than for nine secretaries in succession to make long trips from National centers to each church.

Everything indicates that not only the original war-time budget, but the over-subscription made necessary for the reconstruction since peace has been won, will be fully provided.

MEN AND MILLIONS MOVEMENT,  
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222 W. Fourth St., Cincinnati, O.

#### CHRISTMAS FOR THE VETERANS OF THE CROSS

With Christmas less than a month away, active preparations for its observance are beginning in Sunday schools throughout the brotherhood.

The new "White Gifts for the King" service, which is being offered free of charge to the schools which send their cash offerings to the Board of Ministerial Relief, is called "The Message of Victorious Peace." It was prepared by Mrs. J. L. Stacy, superintendent of the Junior Department in the great Central Sunday school of Indianapolis. As printed, it is a revision of the service as it was used, with great satisfaction, in her own Sunday school last year.

In ordering supplies it is necessary only to mention the average attendance of the school and everything required will be forwarded at once.

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W. R. Warren, President,  
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#### BELLS

The C S. Bell Company of Hillsboro, Ohio, manufacturers of the widely known Steel Alloy Church and School Bell, patriotically discontinued the manufacture of bells during the period of the war, in order to increase their output of food grinding and cane grinding machinery which the Government classed as most essential in the matter of food conservation. By enlarging their manufacturing facilities this company is again in position to furnish Steel Alloy Church and School Bells. Churches and schools contemplating the purchase of a bell, should write for the artistic catalogue and special prices, they will gladly send.

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